

Issued February, April, October and December

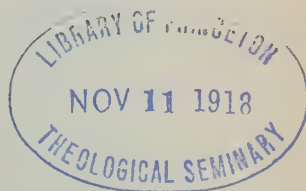
VOL. XXV

No. 3

The American McAll Record

Devoted to the interests of the McAll Mission in France

October, 1907

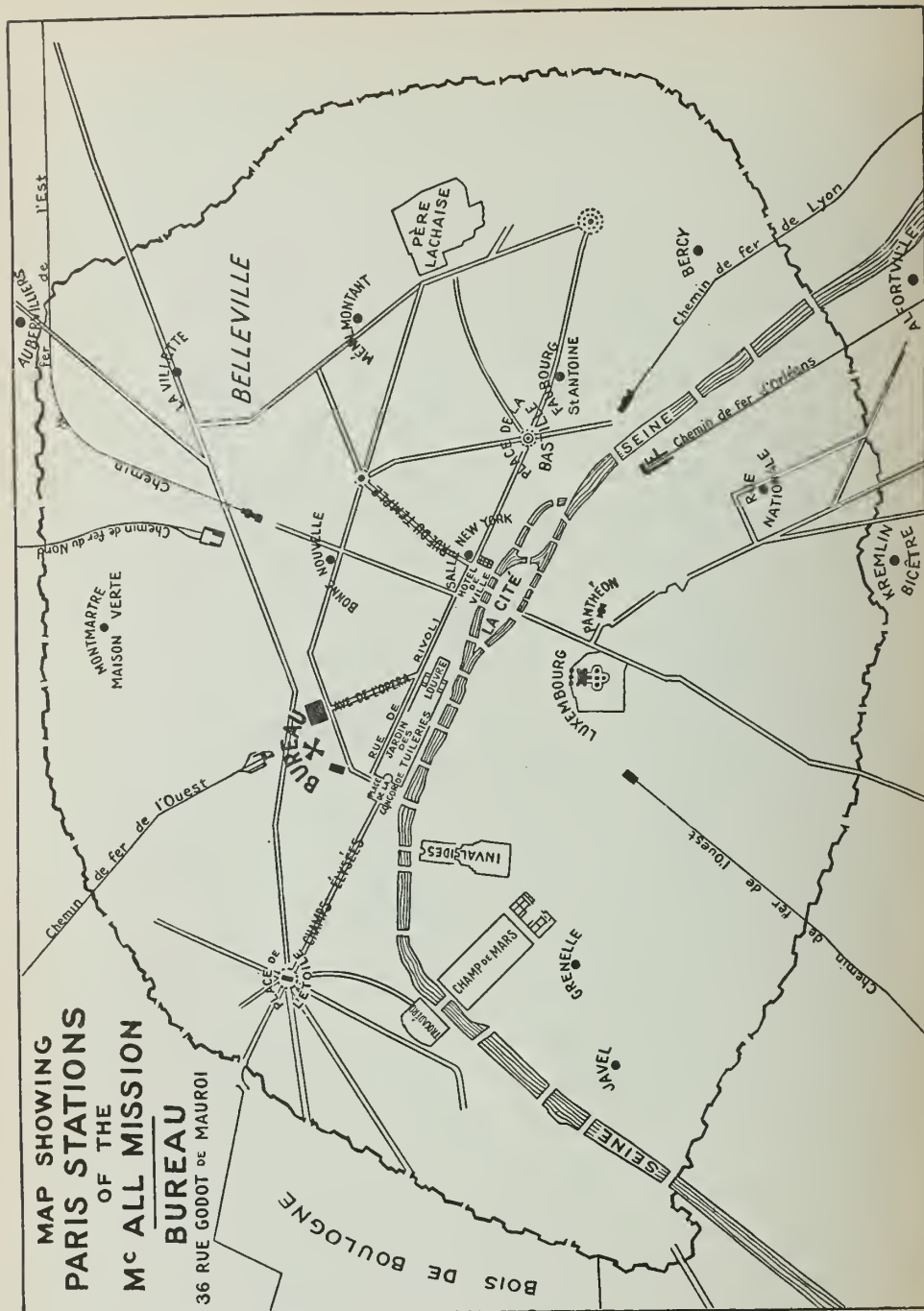


THE LATE REVEREND S. R. BROWN

MAP SHOWING
PARIS STATIONS
OF THE
Mc ALL MISSION

BUREAU

36 RUE GODOT DE MAUROI



than a girl: 'my husband, instead of coming home drunk and giving me black eyes, now comes home and sings hymns to me!'

And so in language which was as much prayer to God to keep them as speech to us, they gave their testimony to the good hand of the Lord upon them in so guileless a manner as to bring tears of gratitude to many eyes.

"And now, from every tent," says the missionary, "prayers and praise are ascending like a cloud of continual incense, and the spot so long known for fights and curses is now turned into a garden of the Lord."

In the *Bayswater Chronicle* the following account of the opening of Mr. Brown's tent is given: "In this colony an incident took place last Monday afternoon which is, perhaps, unique in the history of this singular people, viz., the dedication of a large tent for religious and educational purposes. * * * Of late years many have come under the influence of the Gospel, and in the colony near Shepherd's Bush there has been a very remarkable religious movement. The reality of the spiritual change in a great many instances has been proved by the sacrifices they have made for conscience sake; they have not only given up drunkenness and swearing, becoming good husbands and wives, but have abandoned the lucrative practice of fortune-telling; they have sold their horses which formerly were fed at the expense of the public, and, for reasons known to themselves, they have discarded the Romany language; besides which, in order to obey both human and Divine laws, they have taken out hawkers' licenses and have become legally married. A desire then arose among them to have a place for their prayer-meetings and for other religious purposes; some friends subscribed and bought a large tent, and this was formally opened on the 10th inst. It was filled with a congregation consisting of a few ladies and gentlemen, a number of gypsies, for the most part squatting on the muddy earth over which a little straw had been sparsely thrown, and a crowd of children of all ages huddled together or rolling about like kittens. * * * The opening service was of a very simple character, consisting of a few fervent prayers, hymns sung heartily, and short addresses. It was conducted by Dr. Glad-

stone and Mr. Maxwell. Two city missionaries and two gypsies took part in the proceedings. Afterwards the friends from a distance made arrangements for a Sunday evening school."

AMONG THE FOREIGNERS IN SOHO

But a different sphere of labor was being prepared for Mr. Brown, and one which was to help him forward for what was the most important and the most useful portion of his service in the Kingdom of Christ. The terrible struggle between France and Prussia which broke forth in July of 1870 (a religious war, if there ever was one), drove hundreds of French and Germans and others to our ever hospitable shores; and the London City Mission, always alive to the needs of the metropolis, saw the importance of trying to bring the Gospel to these poor refugees. So they started the Mission to Foreigners, and opened *Maison des Etrangers* in Soho, having the very man in their ranks to take hold of such a work. Mr. Brown's knowledge of French, acquired in the first thirteen years of his life at Calais, his experience of nearly ten years in his district at Notting Hill, his genial and loving ways, all pointed him out as the man for the moment, and soon he found himself absorbed in as strange a work as ever man had to undertake. But it was with much sorrow his friends at Latimer Road parted with him, and they made him the handsome presentation of a purse of fifty sovereigns on his leaving. Previously to that, the men of his Sunday afternoon Bible-class had given him a copy of the "Commentaries of Matthew Henry," beautifully bound; so it was with feelings of mutual affection and sincere regret that the severance was made.

We give some extracts from a report published in May of 1872. It is characteristic of the man, his picturesque and vivid descriptions of what he witnessed day by day, recalling the many similar sketches that we were always so glad to read in our pages. He says: "To-day Soho probably contains a larger French population than at any period since the Huguenots came in 1685, or than when *la noblesse* rushed here from the Reign of Terror. Its population is a mixed multitude, come from every nation of Europe. Some have lost all desire to return to their native land, and others are still outlawed.

"During March of last year (1871) both Germans and French in great numbers returned to Paris, and when the Reds became masters of a city deserted by a vacillating ministry, numbers of National Guards who believed in the couplet:

He who fights and runs away,

May live to fight another day,

sought safety in flight, and, hiding their *chassepots* in cellars, came to London, *via* Belgium.

"The numbers increased as the Communists' cause became hopeless, until France took Paris, and then it was *sauve qui peut*. Women hurried from a city which seemed doomed to destruction, and large numbers of Communists ran to London, as ships driven by a storm to a harbor of refuge. The revolution in Lyons and the *émeute* in Marseilles each sent over a contingent of exiles. Versailles is now, after six months' imprisonment, releasing the prisoners, and these, landed at Newhaven, are making their way to swell the numbers at the French quarters. 'In consequence,' says *The Times*, 'there are now in London, in a state of complete destitution, many French gentlemen of education and character—physicians, artists, students, literary and scientific men, journalists and professors—who, having escaped with their liberty but without their property, are on the brink of starvation. Several of them held some civil or military office in the recent insurrection; but many of them had no connection with the Commune beyond bearing arms in the war.'

"What a history does this population present, even those personally known to me! Their history is that of every European revolution within the last fifty years. Polish *émigrés*, with long beards and careless dress, walking about, pictures of misery; young Italians from Naples and Parma; Garibaldians, who still sing in exile *Garibaldi é nostro Salvatore*; Orléanists, from the revolution of 1848; sincere Republicans, victims of the *coup d'état* of 1852, and one of these a member of a secret society, on whom the lot fell to murder Napoleon. His heart has grown so tender in England that he cannot kill the rabbits and fowls that soothe his exile and share his garret! Imperialist guards and officials; and lastly, Democrats and Communists, expelled by the very Republic

they set up! Then there are non-political exiles, bankrupts, professors, French prisoners from Prussia, and men who have seen active service in the war, from Wissenburg to the last *sortie* from Paris. Among these was a man who came to our meetings, who had lost a leg, an arm, and an eye, at Sedan. Poor fellow! he thought his sufferings in this world gave him a sure title to the joys of the next.

"Alas! what a tale of misery has each to tell, of hunger, of want, of suffering, and of loss. Such are the fruits of war; while the lessons of Soho also teach that revolutions are, too, after all, a losing game, inflicting terrible woes on their promoters. Men who lived in comfort have tried to eat grass to appease their hunger, and it remains a mystery how they exist in London."

Speaking of the various meetings held for these strangers, Mr. Brown continues: "A French professor, whose house was destroyed for military purposes, and the savings of years scattered, having no occupation during the winter of 1870-71, was a frequent visitor at our room, and conversed familiarly on scriptural topics at the Bible class. On one occasion he said, 'The missionary has told us that Paris had rejected God, and now He has deserted her. But who is to blame—the people or the priests? In Paris there is no place like this for conversations on the Bible. When I first came here, I did not come to read the Bible or worship God; I cared neither for God nor for the Bible. I heard that a number of men met to read the Scriptures, and I thought they were honest men, and that I should like to see an honest man, and so I came, and when the meeting was over, a cup of coffee was offered to me. I said, 'Hallo! this is curious!' I confess that was to me an attraction to come again, for at that time I was without means. My circumstances are now changed; I have good lessons to give, and don't need any bread nor coffee; but I still come every Sunday from Brompton to read the Word of God and to study it, for I want to know God.' He thus walks eight miles to and from this meeting, and his difficulties about the incarnation, the mystery of the Trinity, and other things are passing away before the pure light of faith."

Mr. Brown tells of a supper given to a large gathering of refugees in 1871 by Mr. T. B. Smithies: "The tables were tastefully spread, and so good was the coffee that it called forth from the French special eulogy! Grace being asked by our host in English, and by Count Bernstoff in German, it was then repeated in French and in Italian. At one end of the room sat some English friends; on one side of them Neapolitans, in their showy costumes; on the opposite were high-caste Italians, while Germans and French occupied the other tables, and settled with good humor the things provided, while Favre and Bismarck were discussing as to Alsace and Lorraine in Versailles.

"The tables cleared, Mr. Smithies made a speech, which was repeated in French and in Italian, and for two hours did the assembly listen to the Gospel addresses, showing their appreciation by bravos. At the close a souvenir was given to each, and then, amid shakes of the hand and adieux, the pleasant meeting dissolved."

"Who were these 180 persons, and whence came they? There were Dutch from the Lowlands and Swiss from their mountain home; Poles from the frigid North and Spaniards from the sunny South; bigoted Belgians and superstitious Italians; sedate Germans and frivolous Frenchmen; a Yankee from modern America and a Greek from classic Greece. In one place were gathered together these varied people of divers tongues, and they heard together of one God who is the Father of us all, and of His Son Jesus Christ. * * * It will be seen that our work is thoroughly international, and in Soho men of every nation in Europe are found. Thus my journal records: To-day in my class were present 3 Italians, 4 Frenchmen, 3 Germans, a Roman, 2 Dutchmen, a cosmopolitan Jew, all taught by an English Gentile. In one day's visitation in Soho and in the Park I met and conversed with a Pole, 3 Frenchmen, 2 Swiss, 3 Germans, an Englishman from Paris, and 7 Italians, to each of whom the Word of God was given and spoken."

So grateful were these "strangers and foreigners" to Mr. Brown for his labor among them that they made him

a presentation of five pieces of plate on the occasion of Mrs. Brown's and his "silver wedding." The inscription was, "11 Août, 1881.—Des Français reconnaissants."

When he left for Paris, a case of spoons and forks was given him from the *Maison des Etrangers*.

ORDAINED AS PASTOR IN THE FRENCH CHURCH

From time to time Mr. Brown had visited Belgium and France, and had given help in the work of the Belgium Church and to Dr. McAll in his Paris Mission, and he watched with keen interest the progress of the Gospel in those lands. He was one of the first to help Dr. McAll in Belleville, and he used to say that he should never forget those early days and what he saw there. Dr. McAll had long wanted Mr. Brown to join him in Paris, but the way was not open for the move, and the London City Mission were not at all willing to part with so good a worker. However, in 1883 the time came for him to make the change. He had been helping Pastor Daugars in his work in the old Huguenot French Church, and it was resolved that Mr. Brown should be recognized as pastor in the Reformed Church before taking up work in Paris.

On the 24th of May, 1883, the ordination service was held in the Church of St. Martin-le-Grand, fourteen pastors of various nationalities, and belonging to different sections of the Church, taking part.

Pastor Daugars gave a sketch of Mr. Brown's life and work, and spoke of the great affection he had for him and of all he had done for the French in London, and how greatly they would miss him from their midst. This was the first ordination held in the Church since its foundation in 1550, by Royal Charter under the hand of Edward VI.

PARIS

And now Paris was to have the last twenty-four years of his life and to be his centre of work. He was warmly welcomed by Dr. and Mrs. McAll, and soon found his place in the Mission. In the Twelfth Annual Report Dr. McAll records: "Mr. S. R. Brown, after being ordained as Missionary-Pastor in the Huguenot Church, has left the office he so long and so usefully filled among the French in

London, in order to render us the help we had so long desired." The following year there is this note: "Mr. S. R. Brown was laid aside throughout the spring by a malignant fever which threatened his life. We recognize an answer to many prayers in his merciful restoration." So the beginning of his work in France was marked by this serious illness, from which it took him many months to rally.

The work was congenial to him, and he was not long in winning the confidence of his co-workers and of the people, his genial, sunny disposition making an easy way for him everywhere.

He had interesting labor in a large building in the Avenue Ledru Rollin, which had been closed for some time, and worked up a flourishing centre which was passed over to the Société Evangélique, to whom the building belonged, and who recommenced church work in it. At the Rue des Dames he labored with much blessing for many years, and also in Les Ternes, besides taking his turn in speaking in all the other stations in and around Paris. Five evenings a week was the average, and twice or thrice on Sundays, not to mention Thursday schools and mothers' meetings that often asked his help and visitation *à discretion*. But the centre of his activities was, first, in the old hall of the Rue de la Tacherie, then for three years in the Boulevard de Sébastopol, and then, in the year 1888, in the Salle Rivoli (the New York Hall) in the Rue St. Antoine. For seventeen years he was the head of the work there. His Sunday afternoon meeting for Bible study drew together a compact audience, who profited greatly by his simple and yet thoroughly prepared expositions of the Scriptures, and the adult school that followed the afternoon gathering was most useful in helping forward those who were ignorant of spiritual things. Saturday evening he held a men's Bible class, and on Thursday he had his preaching service. The Sunday and Thursday schools, the young women's work and the large mothers' meetings on Wednesday, when between 150 and 200 often assembled, were all carefully overseen by him. But the details of these meetings and of his

work on the Boats, where he was ever a welcome speaker, and his visits to Marseilles and to Cannes, and to other stations, have been recorded in our pages. When he was laid aside it was a serious loss to the editor of the *Quarterly*, for he could always count upon interesting "copy" for the paper from Mr. Brown.

So he labored with zeal and energy, always at work and always ready to do whatever he was asked; a more willing worker there could not have been. In April, 1905, the committee requested him to go to Cannes for a few weeks to replace M. Fleury. He was not very well, and the heat there did not agree with him. He held a special mission at Grasse and was as active as usual, but returned home worse than when he left. The doctor sent him to Evian-les-bains, and after some time there he had a short holiday in Normandy, and got back to Paris at the end of September. I wrote to him soon after his return asking for something for the *Quarterly*. In November he began to sketch out an article, which opened with the remark that his return to work was the happiest part of his holiday! He said he was organizing a Christian Endeavor Society in the Salle Rivoli, which was to have as its motto the verse in St. James' Epistle, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world;" and there the writing closed.

On the 30th of November (1905), as he was sitting in his drawing-room at the end of the afternoon, he was seized suddenly with an attack of hemorrhage on the brain. He never recovered from the attack and lingered in much weakness until the 14th of June of this year, when he peacefully passed away, and was laid to rest in the Montparnasse Cemetery on the 17th of the month; the Rev. C. E. Greig, the Rev. S. H. Anderson, and Pastors Bach and Gout taking part in the funeral services.

Thus ended a singularly happy life. Brought to the Lord early, sheltered in a Christian home from many dangers, he used often to say how thankful he was to God never to have known what it was to go astray as so many young men, but to

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A friend having given Mr. Greig the sum of two hundred dollars for the purpose, M. Sainton has devoted two months of the summer to work for the Mission with his motor-car, giving one month to Limoges and a second month to the neighborhood in which *La Bonne Nouvelle* was at the same time evangelizing. On another page will be found Mrs. Greig's impressions of this work.

Messrs. de St. Vidal and Canet have lately been conducting an eminently successful temperance campaign in the Haute Vienne. In the city of Rochechouard, an assembly of at least three hundred persons unanimously passed a resolution asking for a law against absinthe. The Sous-prefect signed as honorary member of the Total Abstinence Union, and the Mayor also officially joined the movement.

A considerable portion of this number is devoted to an obituary tribute to the late Rev. S. R. Brown, for nearly a quarter century a worker in our Mission. The tribute is written by Mr. Soltau, now of London, for many years Treasurer of the Mission. Mr. Brown was well known to nearly all American visitors to the Mission, for he delighted to escort them to the various halls, never deeming this an unwelcome addition to his many duties. To the readers of the RECORD he is especially well known, for his prolific and graphic pen could always be relied upon to furnish telling material for its pages. By members of the New York Auxiliary he will be especially regretted, since for more than eighteen years he was their special missionary in the historic old Salle Rivoli. We all knew how devoted, how capable, and efficient he was; and the sketch of his life-story given by Mr. Soltau is specially

interesting as showing by what varied and often romantic experiences God prepared him for the crowning service of his life.

By request of the Committee Mr. William Soltau, our former Treasurer, represented the French branch of the International Congress of the Evangelical Alliance held in London last July.

The local committee of the Nemours work, having found the needful funds, have asked for a resident evangelist, specially requesting that Mr. Cooreman, now on *Le Bon Messenger*, be allowed to settle among them. The request has been granted, and a new captain, M. Brochet, who has worked in the North as evangelist, takes his place on the boat.

Mlle Riou, who has spent some years as a missionary on the Zambesi, but who has been obliged to return to France for reasons of health, has been asked to take up the work of Bible-woman at Lille-Fives, our former worker there having been lately married. Mlle Riou was formerly a deaconess in the Paris Institution.

We regret to lose the invaluable services of Mme Bertrand, who has been our Bible-woman at the Faubourg St. Antoine for many years, and who has labored there with much blessing. Mme Bertrand was converted in the Sunday school at the Faubourg, and was singularly fitted for her sphere of work. For family reasons she is obliged to leave that part of Paris and so sever her connection with the Hall.

The care of the new New York Hall, No. 4 rue du Temple, has been confided to Pastor Fleury, for some years past director of the work in Nantes. It will be remembered that during Mr. Brown's long illness M. de Grenier-Latour took temporary charge of his work, first in Salle Rivoli and later in the Salle du Temple. Mr. Brown having been called to his reward it became expedient to have a permanent director of this important hall. M. Fleury's work in Nantes will be undertaken by M. Dombre, Pastor of one of the Nantes Churches.

OUR FINANCES

By DR. HENRY JAMES BENHAM

[From the *Paris Quarterly*]

During the year ending April 30, 1907, our ordinary income, from subscriptions and donations, has again fallen below the expenses by about £450 (\$2250).

It must, however, be borne in mind that the Committee have now adopted the usual and wholesome rule of separating legacies from donations, and passing them into the Fund devoted to the extinction of the debt.

Legacies and special donations for this purpose have this year amounted to £1002 8s. (\$5012), which is more than double the amount of the year's deficit. * * * The debt is now only £3748 (\$17,740).

As usual, more than half the year's income has been received after the middle of last April. It became therefore necessary to borrow at intervals, during the summer and autumn of 1906, sums amounting to £5000 (\$25,000), on the security of the Henry Woods Trust Fund. That sum was duly repaid before the end of April; and the interest received from this Fund more than covered that paid on account of the loans. In fact, instead of *paying* interest, as usual, we have *received* a balance of £38, 19s. 9d. (\$194.96) on this account.

We have also, by the great generosity of Miss Helen Gould, of New York, been able not only to provide for certain philanthropic works at the Rue Nationale, Paris, and for the purchase of new slides, &c., for lanterns for the Boat work, but we have been able substantially to increase the Guarantee Fund, by the purchase of the land at Bicêtre, on which the hall stands, and by a loan of £1000 (\$5000) granted to the friends at Roubaix to enable them to buy a house and land contiguous to their Solidarité, so as to be able to make some desired enlargements. The sum of £200 (\$1000) was also handed to them from the same generous donor; from whom we received in all £1920 (\$9600) for these purposes.

Thus the year, in spite of the deficit, may be considered as encouraging; and we hope that the present one, by God's blessing, may prove still more so.

The ordinary income of the year has been as follows:

England	£2,140	0	0	\$10,700	00
Scotland	978	9	1	4,892	25
Canada	354	6	9	1,771	69
United States	5,394	14	1	26,973	52
Holland, Switzerland, etc.	772	6	8	3,861	66
France	856	3	8	4,280	92
Interest	38	19	9	194	96
<hr/>					
Total	£10,535	0	0	\$52,675	00
Deficit (about extin- guished by legacies)	450	0	0	2,250	00
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Expenditure (about) £10,985 0 0 \$54,925 00

There has been some falling off in the amount contributed by England, the United States, and France; the other countries show a slight increase. * * *

(Signed) HENRY JAMES BENHAM,

Treasurer.

[It is interesting to note that the United States contributed nearly half the actual expenditure of the past fiscal year (1906-7), and that the Protestants of France, during that strenuous year in which they were first called to make good the loss of the Government subsidy, through the separation of Church and State, contributed to the McAll Mission very nearly as much as Scotland. When we consider that the French Protestants have also their own Home as well as Foreign Missions, this showing does them great credit.—Editor RECORD.]

M. de Saint Vidal, formerly at Limoges, has been sent to Nice to take up the work laid down by the regretted M. Rombeau.

The eminently important work at Roubaix is being severely tested by two removals. Pastor Gounelle, its founder and the initiator of the Solidarité movement in France, leaves his Church in Roubaix to become pastor of the Chapelle du Nord in Paris. The name of his successor in Roubaix is not yet announced. At the same time, at the request of M. Quiévreux (now at Rouen), M. Vautrin has left Roubaix to take charge of the Solidarité in Rouen.

THE LATE REV. S. R. BROWN

"CHOSEN, AND CALLED, AND FAITHFUL"

MR. WILLIAM SOLTAU, *Paris Quarterly* for October.

It is with sincere regret, but also with much thankfulness to God that we record the home-going of our friend and colleague, the Rev. S. R. Brown, who was taken to his rest on the 14th of June last, after an illness which lasted more than eighteen months, and which he bore with wonderful patience and calm. The McAll Mission has lost one of its most faithful and efficient workers, and a true soul-winner has been called away from his much-loved sphere of labor for the Lord. A long life of active and fruitful service for God is ended, and eternity alone will reveal what that life was in the purpose of God, for truly he was "chosen, and called, and faithful."

Mr. Brown was born in France, in the town of Calais, in 1835, his father being an engineer who had invented and perfected machinery for the making of the lace for which Calais is famous. He was in prosperous circumstances when the revolution of 1848 broke out, and as he was driving in his coupé he was stopped in the street by the mob, and forced to get out of the carriage, which was taken to help in forming a barricade. On returning to his house he found it being pillaged, his factory destroyed, and all his possessions wrecked. He had to return to England a ruined man and to begin life over again, and from this blow he never really recovered. Thus the prospects of the family were irretrievably injured; but what seemed disaster was to work out "for the furtherance of the Gospel" in a way none could foresee.

Young Brown had an uncle who was captain of a ship, and he took his nephew with him for a voyage, hoping he would take to the sea as his profession; but an experience of some months was quite enough for our friend, and he found that "he never was meant for the sea!" On returning home, he was apprenticed to a firm of engineers, and began to prepare himself thus for life. At the age of nineteen he was converted through hearing a sermon by a local

preacher among the Wesleyans on the words, "What is a man profited if he gain the whole world and lose his own soul?" It was a true conversion, as although trained in a Christian home and well taught in the Bible, he had not given himself to the Lord; but now his heart was to belong to his Saviour, and for fifty-four years he was to follow Him faithfully. With great abilities and great love of study, he set himself to acquire knowledge, and would have his book open on the lathe as he worked, seeking to fit himself for service for God. He soon became a local preacher among the Wesleyans, and desired to enter the ministry in that church, but the way was not clear for him to do so.

In the year 1856 he married, and his golden wedding should have been celebrated last August, but he was too ill to be reminded of the interesting anniversary.

In course of time, not being able to become a minister, he had his thoughts turned to working for God as a missionary, and in 1861 he was accepted as one of the band of able men who form the great London City Mission, which was begun in the year of Mr. Brown's birth. He was appointed to the district in the West End, known as the Latimer Road district, and here he was to spend his first ten years of earnest service in that society. It was a needy part then, and great was the ignorance and destitution. Mr. Brown was able to found schools for the children swarming in his district, and they did splendid work until the School Board came upon the scene and consolidated the educational system of London.

AMONG THE GYPSIES

Hard by the Shepherd's Bush Station there was, in the sixties, an encampment of some 200 gypsies, and Mr. Brown began to visit them, struck with their spiritual destitution. He soon won their confidence and was allowed to enter their tents and talk with them. He found them intensely ignorant and superstitious, and marriage was for the most part unknown among them. By the kind help of several friends he was able to get many couples married, and to introduce a higher moral tone amongst them. Then he got

funds for the purchase of a tent, and organized meetings and schools. Among those thus reached and blessed were the three brothers Smith, who were so well known as evangelists and remarkably owned of God, and whose children are now still better known in evangelistic work.

The tent work among the gypsies was entirely Mr. Brown's planning. He bore the responsibility of it from the beginning, and Gypsy Smith, in his interesting autobiography, is mistaken when he speaks of it as being organized by the West London Tabernacle. Mr. Varley and other friends used to give a helping hand, but the work was one of faith on the part of Mr. Brown.

We take a few extracts from the reports furnished by Mr. Brown to his society at the time: "In no tent was I more welcome, and none asked more questions or was so frequent at our meetings, as A. B., a fine intelligent woman, who for nineteen years supported her family by fortune-telling, at which she could earn at the races two guineas a day, and at other times five and six shillings daily. I found her a wounded doe, shot on the roadside by the gypsy missionary, when her heart was softened by a child's death. The wound remained. I reaped what he sowed—God gave the increase. Long the struggle lasted between Christ and the world. But so far back as 1862 she gave up all for Christ and determined to trust God for all. 'I have earned my family's living,' she said, 'now they must look to themselves. I won't run my soul into sin again.' Nobly she struggled, bearing fierce persecution, enduring poverty and shame, and a heap of unkind remarks from her family. At first I feared her home would break up, as her husband threatened to leave her; but she had counted the cost. The cross was heavy, but she nobly bore it, seeing Him who is invisible. 'I will die,' was her declaration before me and the family, 'before I will run my soul into sin again.' Alone, in 1862, this woman began to serve God. Maligned, persecuted, hated, she, with tact and wisdom and perseverance, began first to tell her own people what God had done for her soul. With a heart full of love and a mind stored with Divine truth, she has not ceased to recommend Jesus as the Friend of sinners and with success. C. is among those

she has been instrumental in turning to God. She was telling the old, old story of Jesus and His love, when he cried for mercy. The camp roused up and thought the devil had them! One fetched vinegar, another brandy, and a third sent for the doctor! But he put them all away. He wanted Christ, who heard his cry for mercy. He insisted on his wife ceasing fortune-telling; he could starve, he said, but he could not eat the fruit of sin. She too has turned to the living God. 'I have lived with C. seven years,' she said, 'but these seven months we have had more happiness than all the time besides. When I was seeking the Lord I was heart-sick—no young woman was more love-sick than I was for Jesus, bless Him! I could not sleep for begging Him and thinking of Him.'

"There are now twenty gypsies regular hearers of the Word of God; five women have given up the lucrative business of 'lying,' and through friends have started in business; and ten at least are now on the Lord's side, walking in the fear of God, with a conscience so tender that they won't eat and drink with other travellers, lest they should be partakers of their sins."

A speaker at one of the L. C. M. meetings said as follows of this work: "The Spirit of God seems to be effecting a remarkable work among the gypsies. There has been for some years an encampment on the Latimer Road district, and your missionary there (Mr. Brown) has shown his usual zeal and tact in getting into their confidence. I went myself on Wednesday evening last to a meeting of the more anxious ones and found some thirty to forty present. At the close of the meeting, the chairman asked if any of the gypsies themselves would like to say a word, when, one after another, some ten or twelve got up and testified of the blessing of having the love of God in the heart as their personal experience:

"'He has made my once miserable home a happy home,' said one man. 'God's grace has brought me out of the miry clay and made a man of me.'

"'I am no scholar,' said a woman, 'but, bless the Lord, I can pray!'

"'I have to thank God for what He has done for me and my husband,' said a young girl, for she seemed little more

From an American friend, who has been visiting Nemours, we add the following: "A celebrated speaker, having come for the usual Sunday meetings, Mr. Darley arranged that he should give a series of conférences in the Salle des Fêtes at the hotel. The effort was most successful. The place was crowded—some 500 or 600 present—and many could not get in. Some of the men were glad to have some private conversation at the end of the third evening, and several have since become regular attendants on Sunday evenings."

THE AUTOMOBILE EXPERIMENT

By MRS. C. E. GREIG

[From a private letter to a member of the Board.]

M. Sainton* called for me and my son on Wednesday afternoon at 1.30, at my rooms in Paris, and we started for St. Satur. We called at Nemours, through which town we passed. Unfortunately our friends were all out except M. and Mme Cooreman.† We had only time to eat a slice of bread and butter and drink a glass of water, and we were off again. M. Sainton bade us take some bread with us, as we would not have time to stop anywhere before reaching the Boat. So during the journey I cut slices of bread and gave him a stick of chocolate, and he ate without stopping his motor.

We reached St. Satur at 8.30, went to the little village inn at St. Thibault, where we were to live, and had a good wash, for we were very dirty and dusty, drank a cup of hot milk and went straight to the Boat. The meeting began at 9 p. m. M. Sainton was to speak and I to play. All was over at 10.15 p. m., and we came back to our inn and had supper shortly before eleven.

We were up next morning before six, as we were to go to Bourges to a cattle fair there. It was some fifty kilometres distance. We drove up to the place where the fair was held—a large green field surrounded on all sides by trees. Here

* M. Sainton is in charge of the automobile experiment.—EDITOR RECORD.

† M. Cooreman, as has been stated elsewhere, has taken charge of the growing and important work in Nemours.—EDITOR RECORD.

cows were lowing, sheep bleating, horses neighing, pigs grunting and cocks crowing.

Of course the presence of a motor in a fair attracted attention, and we soon had a crowd round us. Then M. Sainton stood on the front of his motor and began speaking to the people, and they listened. Then he offered them the volume containing the four Gospels and Acts of the Apostles, and he succeeded in selling at least forty-five, besides separate Gospels and tracts. One man asked me if I did not belong to the Salvation Army; another if it was not for Monseigneur (I forget the name he mentioned, meaning the Catholic bishop). "Oh, no," I answered, "it is not for him, but for the 'Seigneur Jésus Christ.'"

At this fair I don't think a single woman bought anything; it was men and young lads.

The next day we went in exactly the opposite direction to a place called Champlérey. Here the fair was small, but we sold some twenty-two copies, and I had a conversation with an old man, who at first declared that he could not carry the book, and had no pocket in which to put it. After inquiring what the book was about, and I had explained, we soon got to talk of the life to come; and when he heard that *this* book would teach him to live here the life that Christ wished him to live, and would prepare him for death, he made no more objections, and took not only the New Testament, but some papers.

Next day, Saturday, the fair of St. Boubize was not far away. Here it was chiefly women who bought. One woman had the money in her hand, and was about to hand it to me when some one came up behind her and said, "Don't you buy one of those books, you won't like it." On the other hand, a woman said, "Oh, if it is the Gospels, my little girl is going to begin her religious instructions, and she will require one." Another, who was looking at the book, and not able to make up her mind, was hesitating when a woman behind her said, "Oh, madame, yes, buy that book. It is all true what the gentleman says, and you will not regret buying it." One poor woman wanted to buy one, but when she put her hand into her pocket she found that her purse had been stolen. But we gave her a copy of the Gospel of St. John.

On Sunday my little lad and I climbed up to Sancerre by the road known as the "break-neck road;" it *was* a climb! We went to the Sunday School and heard a very earnest sermon from the pastor. Coming out of church I found that the pastor's wife was an old acquaintance I had met twenty-nine years ago at Belleville when I was living with Dr. and Mrs. McAll, in 1878!

On Sunday night the Boat's last service was to be held, as the canal was to be cleaned, and the water, therefore, run off into the Loire. What a meeting! The hall crowded, the entrance crammed! Forty-seven people had come down from Sancerre with the pastor; the pastor from Pouilly had come, too.

It was finished all too soon; one man near the organ had come eight kilometres, and was sorry that he could not continue for another hour!

A VALUED WORKER GONE

We regret to announce the death of our friend and colleague, M. Rombeau, of Nice, who was called home on the 23d of April, aged fifty-five years. M. Rombeau had been seriously ill for a considerable time, but the end was sudden, and he was looking forward to a renewal of strength, and was planning his summer work, when he was summoned up higher.

M. Rombeau was born in Wasmès, in Belgium, of a Catholic family, and was converted by reading an old Bible which he found hidden in a loft in his father's house. For ten years after his conversion he continued to live at home and work as a shoemaker, and it was not till he was nearly thirty years of age that he was able to begin to prepare for definite work as an evangelist, first at the school of Glay, and then at that founded in Nice by the late M. Pilatte. He joined the McAll Mission in 1887, and was with us for some years in Paris and then in Lille, in Corsica, and lastly in Nice. He spoke on Easter Sunday on "I am the Resurrection and the Life," and as he left the hall he

said to one standing by, "Yes, I believe in the Risen Jesus, in the *Living Saviour*—do you?"

The funeral service was taken by Pastors Dutoit, Pellier, L. Bost and Biau, and a large gathering mustered from all the churches as well as from the Mission halls.

M. Rombeau had a great gift as a popular speaker and was a good singer, and his clear and fervent presentation of the Gospel was much blessed in the meetings.—*From the Paris Record.*

On hearing the sorrowful news of M. Rombeau's death, the Board of the American Association, through its Corresponding Secretary, Mrs. Wayland, sent to Mme Rombeau a letter of sympathy, and arranged for a sum of money to be sent to her. In acknowledging these expressions of sympathetic interest, Mme Rombeau wrote:

"I can only thank all these dear unknown friends from the bottom of my heart. * * * Yes, my dear husband has entered into glory after valiant labor here below. He was an imperfect servant, as are we all, but he loved the Saviour much, and by his means many souls were led to Christ. He was good, generous, simple-hearted, and ardently convinced of the truth he taught; therefore he was passionately loved by the little ones, and the poor. His departure leaves an immense and painful void in his work and in our hearts.

"But in his last days his triumph and faith penetrated beyond his tomb, and he said to me, 'I can go, if God wills. I am without disquietude for you and the children.' Till his very last hour he preached the Gospel to those who came to him.

"My three sons and I expect to be consoled by the Lord. * * * I expect to remain here and work as in the past, in the Mission, this Mission in which I have been a co-worker since my sixteenth year, and now I am nearly forty. * * * Thank you for your personal message. Yes, we are happy in knowing that the Lord does not willingly afflict. As for me I can only think and say that

He is love; and if I weep and if the void is great, I am nevertheless full of confidence. God will help me to bring up my sons for him, and He will provide for all our needs.

“LOUISE ROMBEAU.”

An American lady writes in a private letter: “I spent ten weeks with Mme Rombeau, last winter, and had a very pleasant and comfortable time, enjoying the home and fine climate. She is a good French teacher, and wishes to get some pupils from America. I can recommend her as an earnest Christian, who will take special care of anyone who may be placed in her charge. I hope you will be able to send some one to her. Her address is Mme Rombeau, 22 rue Segurane, Nice, France.”

HOME DEPARTMENT

The Field Secretary at Northfield

Last summer, the claims of the McAll Mission were, for the first time, publicly presented at the Northfield General Conference. By invitation of Mr. W. R. Moody, Mr. Berry spoke at “Round Top,” on August 13th, not only to the large assembly who gather there, at sunset every evening, but also to many from the hotel, who rarely venture to outdoor meetings. The announcement that he was coming brought to light an unexpected number of the Mission’s friends. At “The Northfield” were five members of the American McAll Board, including two vice-presidents, and also representatives of the Baltimore, Detroit, Hartford, Philadelphia and Wilmington Auxiliaries. Mr. Berry’s visit drew all these together by emphasizing their common interest. He spoke in his happiest, most persuasive manner, describing the religious need and opportunity in France, the special adaptability of the McAll Mission to the present crisis, the call and work of Dr. McAll, and the varied activities into which the first humble services have developed. He gave a graphic account of the conversion in England, through Mr. Moody, of M. Dürleman, our efficient agent in Rochefort and La Rochelle, a narrative which Mr. William Moody afterwards requested Mr. Berry to write out for him. At the close of the address,

Mr. Berry was thronged by those desiring McAll literature, and his large supply was so nearly exhausted that he had to hide some for distribution later at the hotel, where he spent the evening, in informal social intercourse.

There was no collection, nor any immediate financial result, but many, who had not before heard of the Mission, listened to the fascinating recital, and many, who knew of it, gained a deeper impression of its importance. One lady, a week later, was repeating the story to a Sunday school on the shore of Massachusetts. Another took leaflets to give away at her winter home in Florida, and a third said on leaving Northfield: "You will see me at the convention in Philadelphia, next spring."

We hear much of the efficiency of gifts "wrapped in prayer." Untold good will be accomplished through the zeal and eloquence of the Field Secretary if every worker in the American McAll Association earnestly asks, on each of his addresses, the blessing of God.

Pittsfield

This Auxiliary was very desirous to raise some money in order to increase the sum of its receipts and enable it to purchase a quantity of literature for general distribution in the community. Accordingly in the middle of June the ladies took advantage of the opening of a new and popular Inn to give a tea. Fine music was put within their reach by the kindness of the singer, tea was served, flowers, cake and candy were sold, and a great deal of literature was distributed. The rooms were beautifully decorated, and it was an unusually pleasant and attractive occasion, which brought in a considerable sum, and did more, by way of increasing the knowledge of our society and interest in it.

A large quantity of fresh literature has been bought and is ready for distribution as soon as the autumn makes it seasonable to try this plan. A leaflet has been prepared for use in this connection, giving a list of the officers of the local society and times of meeting, and containing an invitation to join the society or contribute to its treasury. Plans are well advanced for a meeting during the current month, to be addressed by one of the officers of the national society lately

returned from abroad, in order to keep up the new interest aroused in the spring.

On the 18th of August, a circular was sent to each member through the mail, similar to the card used last year, but on account of the large number of new members, a few words of explanation were added. This circular read as follows:

McALL MISSION ANNIVERSARY
1871—1907

AUGUST 18th, 10 O'CLOCK P. M.

Time of Special Prayer for the McAll Mission

SUGGESTIONS FOR PRIVATE PRAYER:—Gratitude; burden of debt; quickening of interest; renewed and deeper consecration.

*"Prayer is life's greatest opportunity,
its mightiest force."*

This is the day and hour on which the appeal was made to Dr. McAll, by the working men of Paris, to bring to them the true Gospel.

The McAll Association has adopted this hour as a time of special prayer for France and the work there.

This Auxiliary is mourning the death, in
Philadelphia July, of one of its most valued managers,
Mrs. Theodore H. Morris, a beloved and
honored communicant in Holy Trinity Church.

It includes everything west of Pittsburgh—
Mr. Berry's Fall Dayton, Cincinnati, St. Louis, Indianapolis,
Campaign St. Paul, Minneapolis, Chicago and Cleveland. The last week of September was given to Meriden, where a number of meetings were held.

Members of Auxiliaries wishing to prepare club papers or to inform themselves upon religious matters in France will be grateful to Mr. Berry for preparing the following list of books for reading or reference. If not in the public library of any given city, a request to the librarian will doubtless result in their being placed there:

Contemporary France; Gabriel Hanotaux; Vol. II. Putnams.
Lectures on Modern History; Lord Acton. MacMillan & Co.
Ignes Ardens: Pius X e la Corte Pontifica. Milan: Treves.
The French Blood in America; Fosdick. Revell.

(To be continued.)

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

MARCH 17—SEPTEMBER 17, 1907

MAINE, \$126.04		PENNSYLVANIA, \$2,995.06	
Portland Auxiliary	\$126 04	Chester and Vicinity Auxiliary . .	\$140 00
MASSACHUSETTS, \$1,512.34		Easton Auxiliary	90 00
Amherst	15 00	Harrisburg	73 00
Andover Auxiliary	7 00	Philadelphia Auxiliary	1,266 06
Boston—Legacy of Lucy J. Wood	500 00	Pittsburgh and Allegheny Aux- iliary	1,200 00
“ Auxiliary	206 00	Scranton—J. A. Linen	5 00
Easthampton Auxiliary	45 00	West Chester Auxiliary	31 00
Northampton “	75 00	Williamsport “	10 50
Pittsfield “	26 25	Wilkes-Barre “	179 50
Stockbridge—Miss Alice Byington	25 00	DELAWARE, \$43.00	
Salem Auxiliary	55 39	Wilmington Auxiliary	43 00
“ Legacy—Sarah H. Ropes . .	200 00	MARYLAND, \$732.50	
Springfield Auxiliary	106 00	Baltimore Auxiliary	732 50
Worcester “	151 70	DISTRICT OF COLUMBIA, \$315.00	
Whitinsville—Catherine L. Whitin	50 00	Washington Auxiliary	315 00
“ Arthur F. Whitin	50 00	OHIO, \$308.25	
RHODE ISLAND, \$200.00		Cincinnati Auxiliary	200 00
Providence Auxiliary	200 00	Cleveland “	80 00
CONNECTICUT, \$1,288.05		Dayton “	28 25
Hartford Auxiliary	415 00	INDIANA, \$42.10	
New Britain “	110 40	Indianapolis Auxiliary	42 10
New Haven “	516 15	ILLINOIS, \$342.00	
Norwich “	36 50	Chicago and Lake Forest Aux- iliary	342 00
Windsor Locks Auxiliary	210 00	MISSOURI, \$102.00	
NEW YORK, \$5,762.13		St. Louis Auxiliary	102 00
Albany Auxiliary	305 00	MICHIGAN, \$283.00	
Buffalo “	700 00	Detroit Auxiliary	210 00
Brooklyn “	1,162 40	Saginaw “	73 00
New York “	2,812 75	MINNESOTA, \$437.63	
Rochester “	110 00	Minneapolis Auxiliary	261 63
Syracuse, Friends in	38 00	St. Paul Auxiliary	176 00
Troy Auxiliary	420 00	Collections and special offerings at the Annual Meeting in Boston from indi- viduals and Auxiliaries:	
Utica “	213 98	For repairs to Le Bon Messenger .	\$212 00
NEW JERSEY, \$3,448.76		“ McAll automobile	200 00
Elizabeth Auxiliary	1,263 25	“ fund for Mme Rombeau . . .	200 00
Englewood “	425 00		
Morristown “	146 25		
Montclair “	64 00		
New Brunswick Auxiliary	447 51		
Newark Auxiliary	178 50		
Orange “	854 25		
Trenton “	70 00		

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll
Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the
following described property.

have been kept from the knowledge of evil. Happy in his home, seeing his children and grandchildren grow up and in their turn taking their place as servants of the Lord, able to give fifty-two years of steady, faithful, fruitful service to the Master among people of many nations; witnessing in the centre of Paris for nearly a quarter of a century to the power of the grace of God—who would not envy such a life and rejoice to be able to follow on in like manner? He had no wealth to leave behind him, but “a good name,” a fragrant memory, the knowledge that many are now in the Kingdom of the Lord through his instrumentality, these are a legacy that many may well covet to bequeath to their children.

Mr. Brown was a lover of the old Gospel and he knew how to preach it. He was a diligent student of the Bible, gave regular hours to its study, and eagerly read any books that could help him to a better understanding of it. His addresses were carefully thought out and prayerfully prepared, and so he had always something fresh to say and something worth hearing. He believed with all his heart in the power of the Atonement of the Lord Jesus and in the value of His precious blood to save from sin. The Bible was God’s Word and he bowed to it and sought to understand it as His Father’s message, first for himself and then for those around him.

His bright, cheery ways, his spare figure and quick step, and in later years, his “crown of glory,” a head of snow-white hair—how these are missed in the meetings! He has left behind him many who sincerely mourn his loss, and he has gone home to find many who welcome him to the Father’s presence with great joy, for from his lips they first heard the story of the love of God to them, and of the Saviour of sinners who died to redeem them from their sins.

Many touching tokens of affection and sorrow were received by Mrs. Brown and by the family, showing how widely was he loved and how greatly had his ministry been blessed.

The French Church at Canterbury sent a telegram on the day of the funeral, expressive of sympathy; the pastor, M. Barnabas, being one of Mr. Brown’s sons in the faith.

[Space forbids the insertion of a touching letter from one of the fruits of the work of *La Bonne Nouvelle* at Nemours, printed in the Paris *Quarterly*.—EDITOR RECORD.]

SOME OLD MEMORIES

By MISS JOHNSTONE, Paris

I had for many years two, and for some time three, mothers' meetings a week in different quarters of Paris, and although in some senses this work may be said to be discouraging, there is a great pleasure in it too, for, apart even from the spiritual side, one is glad to put a few hours of brightness into the lives of these women, so gray and colorless. One tries to make the meeting as cheerful as one can, and the women are most responsive; they love a little joke, and a very mild one does duty for years, being as much appreciated whenever it appears as if it were heard for the first time. Then we have a good deal of bright singing, which they enjoy immensely. Those whose ideas of harmony are very strict might find occasion to cavil, but we are not so particular. I like to repeat the same hymns very often, so that the words may become graven on their memories, and it is the old ones that always find favor in their eyes. Many of the women cannot read, and I feel it is one of the best ways in which one can give them the Gospel. A very favorite hymn has for chorus, "*Jésus sauve*" (Jesus saves.) The air is what the French call *entraînante*, and one of the women told me that her husband and herself were wakened one night by the voice of their little girl singing softly to herself a whole verse of "*Jésus sauve*." Another tells me that her little one says every morning, "Grandmother, is it to-day that we are going to '*Jésus sauve*?' " Another great favorite is "*Tel que je suis*" ("Just as I am"), which I hope has been the means of leading many a soul to Christ.

When visiting a dear old body of eighty-five, who used to be a most regular attendant, and had learned whole Psalms off by heart and long passages of Scripture, which she would repeat at the meetings with great accuracy and with full appreciation of their meaning, I had a quaint experience. For the last few years declining strength has prevented her coming to us, and distance and other causes hindered me from going to see her. On arriving I found her little room resembling a miniature menagerie. The old lady was in bed—she is a *chiffonnière*, and at her age rises at three o'clock and

gathers and sorts her rags till ten o'clock, when she returns to her bed, and small wonder if the night returns betimes! On the foot of the bed roosted a dowager hen of such portly dimensions that she was unable to resent my entrance, otherwise than by indignant cluckings, but a younger companion at her side flew down and most noisily protested. Two well-grown cats were quietly reposing beside their mistress, and a most belligerent dog disputed my intrusion.

When silence was at last restored, my old friend was able to welcome me, and her joy at seeing me was most touching. I had some difficulty in getting her on to any other subject. At last I said: "You know we shall be soon all together in the Father's House, and then we shall see plenty of each other." "Oh, yes, and I shall be there first; and I shall wait for you. I shall wait close by the door, and I shall say: 'I am waiting for Mademoiselle! *Je vous ferai entrer, allez!*'" (I'll get you in, no fear!).

(To be continued.)

Some of our readers who studied with interest the schedule of "A Week in Grenelle" in the December RECORD may have recalled to mind that at the time when, as there narrated, it became necessary to found a Church in that station, the evangelist was M. Elisée Escande. It was about that time that the missionaries, Escande and Minault (both of them former workers in our Halls) were treacherously murdered in Madagascar. M. Elisée Escande at that time felt strongly called to replace his murdered relative upon the foreign field, and shortly after, with his wife, departed for Madagascar, where for several years they did very efficient work. Their health being at last undermined by the climate, they returned to France and M. Escande took up his old work at Grenelle. Being now restored to full vigor he has felt it his duty to return to his foreign field. His place at Grenelle has been taken by M. S. de Grenier-Latour, Assistant Director of the Mission. Grenelle being now a Church, M. de Grenier has also been nominated President of the Cultural Association required by law.

THE ANNUAL MEETING IN PARIS

[From *L'Eglise Libre*]

It was held on Sunday, the 14th of April, in the Church of the Oratoire, at five o'clock. There was a good attendance. M. Beigbeder, one of the Vice-Presidents, took the chair. He warmly thanked all the friends who had helped the work by their time, by their gifts, and by their sympathy. He referred to the memory of Dr. and Mrs. McAll and to others who had recently been taken away, showing how more than ever such workers were needed in France.

M. de Grenier-Latour read an interesting report showing the difficulties that evangelistic work encounters at the present time in great cities, and especially in Paris. Speaking of the educational work done by the popular universities and by adult schools, he illustrated the special work of the McAll Mission, showing that by the numbers attending the meetings in the halls and the influence diffused, the effect of the Mission work far exceeds that of the merely social and educational societies. He sketched the special efforts put forth or about to be attempted to lay hold of the people—viz., greater publicity, meetings for discussion with carefully chosen speakers, temporary halls, meetings in cafés, and in theatres, &c., and a fresh effort to diffuse good literature among the working classes.

Mr. Greig gave a most interesting report of the work in the provinces, packed full of striking incidents. At Lille-Fives, at Desvres, in the Limousin, men form the greater part of the audiences, and in many a place the converts are making great efforts to evangelize around them.

But the most remarkable part of the Mission's work continues to be that of the Boats. M. Foulquier, who had lately been working on *La Bonne Nouvelle*, had a most thrilling account to give of his experiences.

Evening after evening the Boat was filled with the people who pressed in eager to hear, to join in the hymns, and to have talks with the speakers, before and after the meetings. At this work one feels that one is certainly not laboring for naught. The Gospel is seen to be indeed the power of God

unto salvation, and one returns from such a series of meetings with one's faith strengthened.

Then M. Saillens gave one of his characteristic addresses, poetical and practical, showing what France needs at the present time, and reminding his hearers that it was the self-denying labors of Dr. and Mrs. McAll that had resulted in what they so well knew. He illustrated his address with recounting some remarkable conversions of which he knew personally, to show how the Gospel was ever the same in its effects.

Two hours seemed to pass very rapidly and all present felt refreshed and stimulated by what they had heard.

PROGRESS AT NEMOURS

The report of the work at Nemours by Mme Darley is full of interest. It will be remembered that the visit of the Boat, *La Bonne Nouvelle*, was the starting of the work, and that M. and Mme Darley, prosperous business people in the little town, were so stirred by the great blessing given to the meetings on board, that they determined to continue them when the Boat left. The Mission is now housed in a commodious building which was formerly a convent school, and which was closed by the Government, as those in charge refused to comply with the law.

In looking back over the past year, writes Mme Darley, and seeing what progress our beloved work has made, we are full of gratitude to God who has given so much to encourage us.

In June of last year, Pastor Farjat, of Fontainebleau (the nearest Protestant church to Nemours), came to marry one of our young men. A few weeks later our hall was too small to contain the numbers who came to the funeral service of one of our girls, a charming child of thirteen. We had to leave the doors open that the people might hear something of what M. Farjat said, as he spoke with much sympathy and power, and in a manner that all could understand. He recalled the fact that at the last Christmas fête the dear child had recited a piece called "The Little Swallow," and he compared her to a little bird that had taken its flight to the Father's

house above. The hymn, "Nous mourrons, mais pour re-naître" ("We shall sleep, but not for ever"), made a deep impression as we sang it.

I cannot say how many thanked us for being able to attend such a touching and profitable service.

Later we had the baptism of the child of the town councillor of our division, his fifth child, and that made a great impression, for people asked, "Is it really true that Monsieur ——— is going to have his child baptized by the Protestants? It can't be so! It is all very well for poor folk, but——" This has given our work a certain importance in the eyes of many.

One of our faithful followers works among his comrades in the mill at G—— and distributes tracts and does what he can among them.

Two women said to Mlle Arnoux, our very efficient Bible-woman, "Somehow, the more we come to your meetings the more we get tired of the church. All the priest says is dull and dreary and does not satisfy the heart. At the hall, you speak about Jesus Christ; and it is Him we want, for He comforts and encourages us all the week through."

A poor woman of very bad life said: "You do not despise any one; instead of throwing stones at us, you take us by the hand to help us to regain what we have lost. And as you say that is just what Jesus Christ used to do when He was down here. I shall certainly let my daughter remain with you, and I trust that she will not be like me. You are so good to her."

There is a young woman who used to drink terribly, drinking absinthe like water. It is really touching to hear her. "Come and see me often," she says; "you give me courage to persevere; your meetings keep me up." One can see in her eyes her desire to drink no more; and, thank God, for several months she has been sober. I am sure she will never forget with what care Mlle Arnoux has watched over her. When we see this young creature, so pretty and attractive, coming and helping us on the Thursday with the sewing class, we can hardly believe that it is the same person whom the husband, irritated and disgusted with her conduct, used to beat cruelly, and then push her into the cellar and lock her in

till morning. I can never forget what I felt when accompanying Mlle Arnoux one day to the house; the poor young creature threw her arms around my neck, saying: "I must live close to you; I cannot leave you." She was then the worse for drink, and a horrible odor came from her mouth *of spirits of wine*; for when she had no money to buy absinthe or brandy she would drink the spirit from the lamp.

Another young woman said to her landlady, "When the young lady comes to see you from the Mission hall, be sure and call me, for I love to hear her pray. It comes from her heart and goes into mine."

AMONG THE CHILDREN

How can I tell you all about our children? They are the joy of our hearts; it is so good to see them developing under the gracious influence of the Gospel, and they are the hope of the future.

All the children who come to us remain, and the school has greatly increased in the past year. And they do not hesitate to try and get their companions to come, too. I have more than once found one of them surrounded by a little group, and haranguing them, saying, "Why don't you come to the Protestant school? You know we are much happier there than with the sisters," and then comes a list of the advantages to be found with us!

A dear lad of fourteen, now apprenticed, has brought his parents to the meetings, his father being a Freethinker, and he says he never wants to leave Nemours because of the hall. He makes visible progress in the things of God, and he loves the Bible with all his heart; he is so open to divine things. When Mlle Arnoux asked him why he did not ask for any book from the library, he said, "I have the Bible now, and that is quite enough." I need not say that there is conflict here, as there always must be where God's work is carried on. The Freethinkers are sympathetic on the whole, and one of them, who calls himself an anarchist, whispered in my ear as he was leaving the meeting, "I like coming here; they speak of liberty and of brotherhood, and that is just what we want." But the priests are angry that we are still working away. One of our good friends lost

his father lately and asked that the funeral service might be held in the hall. On seeing the hearse before our door, a priest asked the undertaker's men who was being buried, and on being told, he became very angry, exclaiming, "It is not allowable that such things happen. A year ago I buried the wife, and now the husband is brought here. That is too much!"



M. Cooreman, now stationed at Nemours

One of our friends brings with her every Sunday as many as she can, but she has lost a great deal of her custom by coming to us, for her best customers were among the clericals. She remains firm, saying that God will not let her want.

AMERICAN McALL ASSOCIATION

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